UNITY

An Organ of Reasonable Religion.

"One God, one law, one element,
And one far-off divine event
To which the whole creation moves."—*Tennyson.*

No. 11. August, 1904.

Varieties.

God's ways seem dark,
But soon or late
They touch the shining hills of day;
The evil cannot brook delay,
The good can well afford to wait.
Give ermined knaves their hour of crime;
Ye have the future grand and great,
The safe appeal of truth and time.
—Whittier.

"Bear not false witness, slander not, nor lie;
Truth is the speech of inward purity."

Our earthly life is one phase of the eternal aspiration of the soul towards progress, which is our Law; ascending in increasing power and purity from the finite to the infinite; from the real towards the ideal; from that which is, towards that which is to come. —Mazzini.

Grow old along with me!
The best is yet to be,
The last of life, for which the first was made;
Our times are in His hand,
Who saith, "A whole I planned,
Youth shows but half; trust God;
See all; nor be afraid." —R. Browning.

There can be no such thing as absolute evil; and from the standpoint of Omnipotence, when the whole appears as it is, there can be no semblance of evil.
—Theodore Parker.

There was an orthodox revival. A person met a neighbour, who took him by the hand and said: "I have been converted; I've become a Christian." "I'm glad of it," replied the other. "Suppose now we have a settlement of that little account there is between us. Pay me what thou owest." "No," said the newly-born "Christian," turning away; "religion is religion, and business is business." So much for new-born Cant.

Our deeds still travel with us from afar;
And what we have been makes us what we are.
—George Eliot.

They have good Unitarians in New England, and a good many of them. Now, if there are any Christians, I think I have found them among the Unitarians, and so I refuse to throw a stone at one of them. —Henry W. Beecher.

"Life is not living just for to-day;
Life is not dreaming all the short way.
'Tis living for others, to lighten their load;
'Tis helping your brothers, and trusting in God."

If a man believes in the conscious torment of men, eternal conscious torment in hell, if he ever smiles, if he ever gets married, if he ever goes into convivial company with jest and joke, he is a monster.

The doctrine, preached by sincere, gentle-minded men, wins my respect for them; it is for the raucous, red-mouthed men that are preaching hell-fire and damnation, and going home to drink their wine and eat their bread-and-meat—it is for them that I have no allowance—because this doctrine is everything—it is everything if it be true, and the world ought to be in tears, and pleasure ought to be unknown under such circumstances.
—H. W. Beecher.

"Even in this great throe of pain called Life,
Well worth the price of anguish, I detect
More good than evil in humanity;
Love lights more fires than hate extinguishes,
And men grow better as the the world grows old."

There are people who are really Unitarians, but you would not get to know it until you got at them in private conversation. Dr. Everett was once asked what was the need of the Unitarian Church, and he replied that Unitarians should have the courage of their convictions. The demand on the young is for a fearless love of truth. Let them fly their flag. If they are allied to an unpopular form of religion, let them fly their flag still higher. The man who is ashamed to confess on the proper occasions what he is, has no place in our ranks.
—Rev. J. Wood.

Praying and Doing.

The following is recorded in Theodore Parker's journal:—"Opposite my house there lives a poor woman. Her husband labours on a farm at a short distance from his home, and receives wages. They have five children, the oldest probably not more than ten years old. The family is entirely dependent on the earnings of the husband. A strange family came into the village—a Mr. Wallace, with his wife and two small children. They were still poorer than the first; and, to add to their distress, Mrs. Wallace was sick with a pulmonary consumption, and 'very low,' as we say in the country. Now, this good woman finds out Mrs. Wallace, sees her condition, pities her sufferings, and goes to help her. She takes home the little child, lest it disturb the mother by its cries, carries home the soiled linen, washes and irons it. She sits with her day and night.

Mrs. ———, the wife of my orthodox brother, came in to visit her, prayed with her, and frightened the sick woman badly by telling her her time was short, asking her if she ever read the Bible, etc. It made her almost insane for two days. When she slept, a weight seemed to oppress her head: she saw frightful visions, pined for her child, and has been rapidly growing worse. I make no comment."

But we can ask ourselves: Which was the better kind of praying in this case, that of the wife of the orthodox minister which frightened the consumptive sufferer out of her wits, or the helpful deeds of the wife of the poor wage labourer? Which was the more effectual prayer for the sufferer's good? Surely the good deeds of the labourer's wife? "Prayer is the soul's sincere desire," and the desire is expressed in deeds as well as in words. In God's sight the helpful deeds of the poor neighbour, with an aim to ease the sufferer's lot, were most certainly a truer and more effectual prayer for good than were the terrifying utterances of the orthodox minister's wife, which gave not more ease and comfort, but added to the sufferer's mental anguish and the heart's despair.

What we want is not less spoken prayer of a wholesome kind, but more of the praying of helpful deeds; less of dependence on mere word appeal, more of reliance on God's strength helping us to do, and more asking for that strength by manly effort to make effective use of what we have. To him that hath the spirit of doing, shall more power of doing be given.

In much of the praying of professing Christians there is a large amount of doubt and scepticism. "Beseeching" God implies lack of faith in Him. Piteous appeals for His mercy plainly mean uncertainty as to His mercy. Is it not time we grew out of this babyhood of faith and reached the manliness of indestructible trust? It is not God that is unready to help, it is man that is blind to the help that God has already given, and that is within us and around us; it is man who is too unready to use the ability God has provided him with. The truly devout Unitarian Christian never appeals for God's mercy, because he knows there is no necessity. He knows that God is the All-Merciful Father, more ready to be merciful than we are to be worthy of it. What would a truly loving mother with a helpless infant in her arms say if we begged her to be good and kind to her little one? She would feel it an insult that anyone should think such an appeal to be necessary, casting even the slightest doubt upon her kindness and love. It is just as bad for us to beg of the infinitely loving Father to be loving and merciful to His children. To pray: "Oh, be merciful!" is a slight upon His goodness. He bears with our mistrust, overlooks our blindness and ignorance, but it is time that the ignorance, and the weakness that comes of it, were outgrown. Faith has to be shown by deeds—"works" is the New Testament word in the Epistle of James; and much of the best praying is expressed in deeds. And it is very needful that our word prayers should be reasonable and full of a gloriously exulting Faith in God.

"I am a Unitarian."

Henry Ward Beecher said "I am a Unitarian." It is a fact, reported in an address of his delivered on his last visit to the British Isles, 1886, at a reception in Belfast. But it was with a qualification. Here is the passage: "With regard to the Protestant denominations—I am here as a member of them all. I can say I belong to them all. I am a Baptist all except baptism; I am a Quaker except the doctrine and practice; and I am a Unitarian whenever they put out towards paradise; and I am a Presbyterian. You see how all can be contained in a small body like myself. Love is capacious, and can hold a great deal."

In the same address he said: "I became a minister of the Presbyterian Church, and studied theology in the Presbyterian Seminary in Ohio, and spent the most delightful years of my life as a Presbyterian clergyman; still, I could not be a Presbyterian, because my maturer reason preferred a more simple form of church government. And then there was a lion in the way; but I got around it, and dug under it. I have also found some of the best men in the world among Quakers. Chiefly among the Methodists I have worked in the West. They were a permanent sect; but I loved not Methodism, but Methodists. And it so happens that my personal friends are among the Baptist denomination. I am a kind of a dry Baptist. I take a dip once in a while. I have a baptismal font under my platform, which prevents me from having a dry sermon." In another part of this speech he asserted: "If there are any Christians, I think I have found them among the Unitarians, and so refuse to throw a stone at one of them."

In general attitude of mind, Henry Ward Beecher was as free in his outlook towards truth as thoroughgoing Unitarians are. He rejected the eternal Hell doctrine, the commercial idea of atonement, plenary

inspiration of the Bible just as Unitarians do. He would not be bound by a creed. He accepted Universalism, and the doctrine of Evolution he ardently advocated. He did not reject the doctrine of the Trinity, and therefore on that point he was not in accord with Unitarianism. But he was in this position as regards that—he did not deny it, nor could he say that he believed it in any whole-hearted way. His own confession on this point was this: "I accept the doctrine of the Trinity as it has been held by the Evangelical orthodox Church in every age, not because I understand it. I am miserably ignorant of the organic condition of God. I only see through a glass darkly; I shall see Him as He is when I go into the other world. Now, I believe that there is a person, God the Father; and a separate Person and Will, God the Son, Jesus; and that there is the Holy Spirit separate, as either of the others; but what is their mode of getting along together I do not know. I think it is perfectly safe for any man to send petitions or thoughts to either of them, and that there will be no jealousy between them, that whoever prays to the Father prays to all three, whoever prays to the Son, prays to the Father and the Spirit, whoever prays to the Spirit prays to the Father and the Son."

Literally and dogmatically, Beecher was not wholly a Unitarian, and yet in spirit and mental attitude he was far more so than many professed Unitarians. He said: "I believe there will arise a science of theology, and that it will include in it many of the facts and few of the deductions of the hitherto reigning systems of theology. There is to be a stately and magnificent science of theology fit to top out the great substructure of science that is now being built throughout the whole world." And as an indication of the kind of theology he was most in sympathy with, these other words of his will serve to show: "Any system that will bring a man from darkness to faith and love I will tolerate; and any system that lets down the curtain between God and men, whether it is canonical priest, or church service, or church methods, whether it is the philosophical or the theological—anything that blurs the presence of God, anything that makes the heavens black, and the heart hopeless, I will fight to the death."

Now, every movement made by Henry Ward Beecher from the Calvinism in which he started, in development towards the Universalism in which he died, was a justification and confirmation of the soundness of the Unitarian position. Every thinking Unitarian who knows where he is, and who reads the story of Beecher's theological journey away from orthodoxy, will be proud to say more thoroughly than Beecher could say: "I am a Unitarian."

God's Call--Hear ye it?

By VLADIMIR TCHERTKOFF.

In the time of the abolition of slavery in America, if I am rightly informed, it was some of the members of the Unitarian Church who were almost the only representatives of any religious body who had the courage and sincerity to stand out in favour of the oppressed race. And now that the time has come for the liberation of the working masses from the not less atrocious economical and political slavery of our days, is it too much to desire and to hope that the representatives of modern Unitarianism will act up to the high social standard they so gloriously attained in the past? At all events, it is certainly the sacred duty of every individual who accepts Christ as his Master, and wishes to be true to his spirit, to study, appreciate, and support that progressive humanitarian movement which is now so universally and authoritatively manifesting itself in the various branches of advanced reform. It would, indeed, be sad and humiliating were the spirit of Christ's teaching to be imperceptibly transferred from his acknowledged followers to those who nominally repudiate him, but in practice are the most active promulgators of right and just relations between men; and were we, who profess the Christian ideal, to find ourselves merely conquerors of abstract theological error, cut off from participation in the practical social progress of mankind.

Approach towards unity is the direction which all true mental and spiritual progress of mankind inevitably takes. Unity is the ideal which one naturally more especially associates with the particular movement which has accepted the designation of Unitarian in its larger meaning. Unitarianism has in the past rendered humanity so enormous a service towards the unification of religion by liberating universal truth from the net of irrational and mutually antagonistic superstitions it was entangled in, that one naturally longs to see Unitarianism in the future render in the domain of feeling the same service it has hitherto rendered in the sphere of reason, by participation in the levelling of all those egotistical barriers which prevent men from behaving towards other men as the children of one Heavenly Father inevitably would, if only they did indeed realise the brotherhood which unites them.

Eternal Punishment.

If an angel were to tell me to believe in eternal punishment, I would not do it, for it would better become me to believe the angel a delusion than God monstrous. And we make Him monstrous when we make Him the author of eternal punishment, though we have not the courage to think so. For His sake let us have piety enough to believe Him better! I speak thus boldly not to shock anybody, which it would distress me to think I did, but because opinions so shocking distress myself, and because they ought, I think, to distress everybody else, and so be put an end to. Of any hearers whom I may shock I beg forgiveness. Only I would entreat them to reflect how far that creed can be in the right which renders it shocking in God's children to think the best of their Father.—Leigh Hunt.

Truth is One.

Truth is one;
And in all lands beneath the sun,
Whoso hath eyes to see may see
The tokens of its unity.
No scroll of creed its fulness wraps,
We trace it not by school-boy maps,
Free as the sun and air it is
Of latitudes and boundaries.
In Vedic verse, in dull Koran,
Are messages of God to man;
The angels to our Aryan sires
Talked by the earliest household fires;
The prophets of the elder day,
The slant-eyed sages of Cathay,
Read not the riddle all amiss
Of higher life evolved from this.

Nor doth it lessen what he taught,
Or make the Gospel Jesus brought
Less precious, that his lips re-told
Some portion of that truth of old;
Denying not the proven seers,
The tested wisdom of the years;
Confirming with his own impress
The common law of righteousness.
We search the world for truth; we cull
The good, the pure, the beautiful,
From graven stone and written scroll,
From all old flower-fields of the soul;
And weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read,
And all our treasure of old thought
In his harmonious fulness wrought,
Who gathers in one sheaf complete
The scattered blades of God's own wheat;
The common growth that maketh good
His all-embracing Fatherhood.

—Whittier's "Miriam."

Deacon Barnes' "Heavenly" Sabbath.

"Beautiful! beautiful!" mentally ejaculated Deacon Barnes at the close of a sermon on heaven; "those are my ideas exactly."

And so enwrapt was he with his thoughts as he passed from the church that he forgot to ask old Mrs. Howe to ride home with him, as was his usual custom.

"Perhaps it is just as well," he thought, "for she is a worldly old woman, and would probably have drawn my thoughts away from heaven."

At the dinner-table his son exclaimed: "Oh, father, I have a situation at last!"

"Have you forgotten it is Sunday, John?" asked his father sternly. "Don't let me hear any more such talk."

John ate his dinner in silence. How could his situation be a wrong thing to speak of on Sunday? He was so thankful for it that it seemed to come from the hand of God. God knew all about the restless months in which he had answered an advertisement every day.

When the minister gave thanks in church for all the mercies of the past week, John's heart gave a grateful throb, and he determined anew to acknowledge God in all his ways. John ate his dinner in silence, while his father thought about heaven.

In the afternoon Mr. Barnes' nephew, a stranger in the place, came over from his boarding place opposite, and sat at the front of the house talking with John.

"I cannot allow this, Tom," said Mr. Barnes, coming to the door with the Bible in his hand. "You must not sit here, breaking the Sabbath. Go back to your boarding-house and read some good book."

Tom started up angrily, and spent the afternoon fishing and bathing with a man, his only other acquaintance in the place, while Deacon Barnes sat in a large rocking-chair in front of the house, with a handkerchief over his head, thinking of heaven.

Presently his two little grand-daughters came out on the lawn with a large picture-book, and sat down near him. There was a flutter of leaves and a great deal of buzzing as the little yellow heads bent over their book, and finally laughed outright.

"Children! Where's your mother?" demanded Mr. Barnes, springing to his feet.

"Upstairs, putting baby to sleep," they both answered together.

Deacon Barnes strode into the hall.

"Ellen! Ellen!" he shouted. "I should think you might keep those children quiet on the Sabbath. They won't allow me to think."

Ellen had been awake all night with a fretful baby. She had hushed him, and had just fallen asleep when her father's voice aroused her, and woke the baby.

"Please send them upstairs," she said wearily. And all that sultry afternoon she amused the three children in a close upper room, while her father rocked, and fanned himself, and thought—of heaven.

Unitarian Affirmations.

By Rev. W. Copeland Bowie.

Unitarians have no authoritative or fixed creed: Ministers and congregations are free to follow Truth and Right and Love wherever they may lead. The following brief statements, it is believed, fairly represent the prevailing views of English Unitarians at the present time.

GOD.—Unitarians Believe in the Unity, Justice, and Love of God. This Faith is confirmed by Reason and Conscience, and by the deepest experiences of the noblest men who have ever lived.

JESUS.—Unitarians Believe that the Gospel of the Fatherhood of God and the Brotherhood of Man, as taught by Jesus, is religion at its highest and best. The true disciples of the Prophet of Nazareth are those who have faith in God, who possess pure hearts, and who lead useful lives.

BIBLE.—Unitarians Believe that God spoke to man in olden times through Prophets, Apostles, and Saints, and that He continues to speak to every listening soul through the Order of the Universe, the Monitions of Conscience, the Words of the Wise, and the Example of the Good.

SALVATION.—Unitarians Believe that all who forsake their evil thoughts and deeds, who sincerely desire Divine inspiration and guidance, and who strive to live pure, unselfish lives, will be received into God's kingdom both here and hereafter.

SCIENCE.—Unitarians Believe that the discoveries of Modern Science, and the progress of Knowledge, should bring joy, not dismay, to man's soul. As Errors and Superstitions are destroyed, a way is prepared for a nobler type of Religion.

HEAVEN.—Unitarians Believe that God will provide a Higher Life and a Happier Home for all His children; that somewhere, sometime, somehow, Truth will win the victory over falsehood, and Love will cast out all hate.

Open Letter to Open Minds.

Dear Friends,—I heard the other day of an incident that is worth thinking over. A young man came into a Sunday school, and he was appointed teacher to a numerous class of youths. He began by urging upon these youths to begin their Sunday school class-work by each of them kneeling down in class and making a silent prayer; and he insisted upon it being done every Sunday. Very soon the result was that the class fell off so that only about three of its members continued to attend.

Now I put it to you: Was that a wise proceeding? Apart from the utter want of tact displayed, did it not manifest a very narrow conception of what prayer is? Can any prayer be a prayer that is forced by compulsion? Is it not likely to be productive of cant and make-believe? How much better it would have been to have asked each youth to write a letter expressing his thoughts on the subject of prayer to the teacher, and after that to have had a kindly talk on the subject to the class. It would have done the boys good, and it would have helped the teacher to understand them, and would have been a guide to him how to influence them in their opinions. As it is, he destroyed a golden opportunity, which meant not only a loss to himself, but a great loss to the boys, and a loss to the school, in losing hold upon them.

In our conduct as parents, teachers, guardians of the young, we all need to steer clear of every kind of training that is likely to produce unreality and hypocrisy. Religious make-believe is the worst of all make-believes if any one kind is worse than any other. Sincerity is the grand quality that should be cultivated. Reasonable persuasion—the persuasion of reason—is the best principle to work upon, inspired and warmed by love. More of true reverence is desirable everywhere, but real reverence does not always mean solemnity and gloom. Perhaps a new and worthier idea of reverence is needed, full of affection and holy tenderness, but with more of brightness and sacred joy in it, and in our manner of expressing it.

Let us think on these things.

PARSON PAGE.

Freedom of Thought.

"Ye have heard that it was said, Thou shalt love thy neighbour, and hate thine enemy: but I say unto you, Love your enemies."—Matt. vi., 43-4.

"Why even of yourselves judge ye not what is right?"—Luke xii., 57.

"Judge not according to appearance, but judge righteous judgment."—John vii., 24.

"As I hear I judge."—John v., 30.

"I speak as to wise men; judge ye what I say."—I. Cor. x., 15.

"He that is spiritual judgeth all things."—I Cor. ii., 15.

"Let each man be fully assured in his own mind."—Rom. xiv., 5.

"The truth shall make you free."—John viii., 32.

"With freedom did Christ set us free."—Gal. v., 1.

"Prove all things; hold fast that which is good."—I. Thess. v., 21.

"Beloved, believe not every spirit, but prove the spirits, whether they are of God."—I. John iv., 1.

At the close of a lecture by Joseph Barker, a Wesleyan Minister challenged his views on original sin. "Mr. Barker," said the minister, greatly excited, "made the little children out to be little angels," and then, putting the doctrine of infant depravity in its strongest possible form, he added that "he thought they were little devils." Mr. Barker at once took up a pocket Testament and read: "Verily I say unto you, except ye become as little 'devils' ye shall in no wise enter the kingdom of heaven"; "And he took the little 'devils' into his arms, put his hands upon them, and blessed them." This retort, of course, was crushing. The people saw it, and there was a burst of laughter.

When you pray "Thy kingdom come," you either want it to come or you don't. If you don't, you should not pray for it. If you do, you must do more than pray for it; you must live for it, and labour for the kingdom of God.—John Ruskin.

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Thoughts from Stopford Brooke.

[Rev. Stopford A. Brooke, M.A., LL.D., clergyman of the Church of England 1857-80; Chaplain-in-Ordinary to her Majesty the late Queen Victoria; Minister, Bedford Chapel, Bloomsbury, London, 1880-94; seceded from the Church of England owing to having ceased to believe in Trinitarian theology, and became Unitarian; special preacher for the British and Foreign Unitarian Association at various Unitarian chapels, 1897-1901; preacher at Little Portland Street Unitarian Chapel, London, for various periods, 1902 and since; biographer of the late Rev. F. W. Robertson, of Brighton; author of several volumes of sermons; of "Theology in the English poets," of a primer of English literature, and of numerous other works; now the most eminent British Unitarian Divine.]

JESUS: It is not according to reason that the absolute God and a man who lived and died as we live and die, should form one person.

We are told by the churches that "his human nature was at one with ours, and that he was at all points tempted like as we are." This preservation of ordinary Humanity alongside of complete Divinity (meaning Deity) seems a greater miracle even than the Incarnation, and the attempt to explain how this could be has employed and strained the subtlest intelligences for many centuries. "Vanity of vanities," we cry, as we read the infinite labour wasted on this question. Faith brought to the rescue, may accept the doctrine, but the moment reason takes the hand of faith, and both look at it, it seems as if we caught no sight of a real thing. "He was not then," we say, "really at one with us at all. His personality must differ radically from ours. The temptations he suffered seem fictitious, if he could not sin; if there were no struggle of the will against wrong—and there could not be if he were God—he cannot have been truly like a man."

We believe that he was not God, that his appearance and life on earth were not supernatural, but natural; that he was at all points, in birth, childhood, manhood, and death, like unto us; and that he differed from ordinary men and women, not by nature, but by spiritual genius, just as Shakespeare and Newton, in the imaginative and intellectual worlds, have differed from the common type.

In this natural human life of ours, Jesus attained to so great a love of man, and therefore to so great a love of the Father, that it seemed to the men of the ancient Church, who lived in a world that did not love much, that he must be God. . . . We say that "Jesus reached this excellence as a man, and by a man's powers; as a child of God, and in love and faith of God." And our contention is that this view of him is not only the highest, but also the most spiritual, and the most full of consolation to mankind. For, if he did reach this in our very human nature, it is a plain disclosure to us that our nature is capable of reaching it, and that the qualities we love in him—holiness, justice, purity, and love—are natural to us, are our true nature; and that their opposites are the unnatural in us.

WHAT THE LIFE OF JESUS REVEALS: That is the chief revelation which the life of Jesus has made to us:—

It tells us what man actually is—the son of God. It tells us that holiness, union with truth and justice, love which wholly loses self-desire, obedience to the highest will, are the natural, not the supernatural; are the normal qualities of the true soul of man. It reveals to us that sin and falsehood, injustice, hatred, and the following of our own selfish will are abnormal and unnatural, and that to leave them behind us is not to get a new nature, but to return to our original nature.

We are by nature children of God and His love, not children of wrath and the devil. When we do wrong, we sin against our true nature; when we do right, we return to it; and Jesus, and all who have loved and been good as he, were not as such divine (in the sense of being God), but men who had lived as men were made naturally and truly to live, and as we all shall come to live hereafter.

A DREADFUL SHADOW: It is sorrowful to think of the dreadful shadow which religious men, with their hell and purgatory, and their portraits of God as a Jailor or a merciless Tyrant to the sinful Dead, have thrown over the whole Christian world; and thrown over it because they would not receive, in its fulness, the faith that God was a Father.

[The above are selections from Jesus and Modern Thought," 9d. net, 10d. by post, published by Philip Green, 5, Essex Street, London. The words "divinity" and "divine" being ambiguous, they can be used both of God and man, for man shares God's divine nature—therefore bracketed explanations have been added here by the Editor of "Unity."]

Holiday Propaganda.

Seed-sowing of the Word is never out of season. Much may be done to propagate the truth of reasonable religion even at holiday time. Our "Unity" effort has not failed to meet with appreciation. Kind expressions of encouragement have come from many of its readers and from the churches which use it. The publisher is pleased to know that our little paper gives so much satisfaction. And our readers will be glad to be assured that "Unity" has come to stay, and that its circulation is sufficiently encouraging as to place its continued existence quite beyond doubt. But increased demand and support are required in order to secure the publisher from actual loss. For one man to undertake "Unity" entirely at his own risk, and without any sharing of

responsibility with others, and with no spare financial resources to draw upon, is a larger matter than it looks. But he had plenty of faith that, if the reasonable ideas associated with Unitarianism were expressed in a clear, simple, and interesting manner, his work would command support. And his faith has been justified. He believes that an increase of circulation will come which will make his effort a permanently safe one financially, as it ought to be. The work is done for the good of the Cause, without payment for his services, and will not cease so long as cost of printing and distribution is realised, and health and strength continue. The work is part of a ministry of the Gospel of our reasonable Faith.

But there is a call for others to share this ministry of propaganda, as everyone can, in however humble a degree, by purchasing copies to give away. Readers on holiday at seaside or in the country, with only a dozen copies to give to people they meet, would be sharing the burden of the work; and, of course, the larger the number required by zealous friends willing to help in this way, the better for the success of this effort to spread the light. Will readers of "Unity," on holiday or elsewhere, co-operate in this way to spread "Unity" abroad, that as many as possible may know the Truth that shall make them free?

The Unitarian Church has not performed its mission, and has not done its work in the world, until it gives an opportunity to men of speaking freely their uttermost minds, following truth to its ultimate consequences.

—Rev. S. M. Crothers, D.D.

Unitarianism is pledged to progress along all lines; it looks for a Revelation which takes the whole race for its audience, all time for its duration, all themes for its subject, and all worlds for its field.

—T. R. Slicer.

Truth shall win, whate'er delay it,
There's no power on earth can stay it,
Proudly let us then obey it;
God speed the right!

—W. E. Hickson.

I remember troubling my good father, who was a most excellent and godly minister of the Gospel, when I told him that I could not honestly say I believed I was to suffer for Adam's sin.

—J. Guinness Rogers.

Religion is then the best, and the world will be sure to have fewer atheists and blasphemers, when the understandings of witty men are not tempted by commanding them to believe impossible articles and unintelligible propositions—when we do not call that a mystery which we are not able to prove, and tempt our faith to swallow that whole which reason cannot chew.

—Jeremy Taylor.

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